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AN ACCOUNT OF Two MISSIONARY Voyages

By the Appointment of the

SOCIETY *for the Propagation of the Gospel in Foreign Parts.*

The one to NEW JERSEY in NORTH AMERICA, the other from AMERICA to the Coast of GUINEY.

By THOMAS THOMPSON, A.M.
Vicar of *Reculver* in *Kent.*

LONDON:

Printed *for* BENJ. DOD, at the *Bible* and *Key* in *Ave-Mary-Lane*, near St *Paul's*.

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VENERABLE and HONOURABLE

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SOCIETY

FOR

The Propagation of the Goſpel in Foreign Parts.

THE FOLLOWING

ACCOUNT,

Drawn up by their Order, is moſt humbly Inſcribed, by

Their late Miſſionary

and ever dutiful Servant,

THOMAS THOMPSON.

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Two Missionary Voyages, &c.

IN the Spring of the Year 1745, I embarked for *America*, being appointed Missionary of the *Society for the Propagation of the Gospel in Foreign Parts*, upon the Recommendation of my Reverend Tutor Dr *Thomas Cartwright*, late Archdeacon of *Colchester*, and a Member of the *Society*; myself then a Fellow of *Christ*'s College, *Cambridge*. I went in a Ship called the *Albany*, belonging to *New York*, which sailed from *Graves-*

end the eighth Day of *May*, and, *providentially* eſcaping ſome inſtant Dangers in the Paſſage, arrived at *New York* on the twenty ninth of *Auguſt*. The *Sunday* following I preached both Morning and Afternoon at the epiſcopal Church in that City, whereof the Reverend Mr Commiſſary *Veſey* had then been Rector more than forty Years. On the next *Sunday* I paſſed over to *Elizabeth* Town in *New Jerſey*, and performed divine Service there; and from thence the Day after proceeded on my Journey to *Monmouth* County in the *Eaſtern* Diviſion of the Province, where I was appointed to reſide, and have the Care of the Churches in that County, being alſo licenſed thereto by the Right Reverend the late Lord Biſhop of *London*.

BEING come to the Place of my Miſſion I preſented my Credentials, and was received kindly, and took the firſt Opportunity of waiting upon the Governor, *Lewis Morris*, Eſq; at his Seat at *Kingsbury*, which is in the *Weſtern* Diviſion, and took

took the Oaths of *Allegiance* and *Supremacy*, and alſo the *Abjuration* Oath, and ſubſcribed the *Declaration* in Preſence of His Excellency.

UPON making Enquiry into the State of the Churches within my Diſtrict, I found that the Members were much diſturbed, and in a very unſettled State, inſomuch that ſome of them had Thoughts of leaving our Communion, and turning to the Diſſenters. The particular Occaſion of this I forbear to mention.

As I came to gather more Information, it preſented to me, that many of thoſe who frequented the Church-Worſhip never had been baptized: Some Heads of Families, and ſeveral others of adult Age, beſides a Number of young Children and Infants.

I PERCEIVED that it was not altogether Neglect, but there was ſomething of Principle in the Cauſe, that ſo many Perſons had not received the ſacred Ordi-

nance, and others did not procure it to their Children. That Part of the Country abounding in *Quakers* and *Anabaptiſts*, the Intercourſe with theſe Sects was of ſo bad Influence, as had produced among the Church People this Conformity with their Tenets and Example. However, the main Fault was rather Careleſſneſs than Want of Senſe and Conviction of the Neceſſity of Baptiſm, and a good Deal was owing to a Prejudice reſpecting the Matter of Godfathers and Godmothers.

I SERIOUSLY declare, that the Reconciling this Order of the Church to the Minds of People in the *American* Colonies, is of more Difficulty and Trouble to the Miſſionaries than almoſt all their Work and Buſineſs beſides. And I am well aſſured, that many of the Sectaries diſlike nothing in the Church ſo much as that; and ſome, I am apt to think, do ſtand out from our Communion purely upon that Account, and for no other Reaſon.

I HAD

I HAD many tedious Arguments with my People upon this Head. I alſo made it the Subject of ſome of my Diſcourſes in the Pulpit; till by one means or other I at length brought them to a better Underſtanding thereof, and to be in a good Degree ſatisfied with it.

AFTER ſome Time, they began to bring their Children to Baptiſm; and when ſome had led the Way, the reſt followed, and preſented thoſe of their Children which were under Years of Maturity, to be received into the Church, and I chriſtened thirteen in one Day. After this it went on regularly. Parents had their Children baptized as ſoon after they were born as conveniently could be, and one whole Family, the Man, (whoſe Name was *Joſeph Weſt*) his Wife, and nine Children, were baptized all at one Time.

BY frequent Exhortations to the elder Sort, and often calling upon them to conſider how they deferred a Thing of that

Conſequence to their Salvation, I prevailed with many to take upon themſelves the baptiſmal Engagement, to whom I gave all neceſſary Inſtruction, both to inform their Underſtanding, and prepare their Minds thereto.

THE Churches which I ſerved were well filled every *Sunday*, and divers Families that lived out of the County came to divine Service from ſeveral Miles diſtance, and were very conſtant and devout Attendants. Beſides theſe, ſome of the *Dutch* Church often made a conſiderable Addition to the Number of my Hearers.

I HAD three Churches immediately in my Charge, each of them ſituated in a different Townſhip, which had regular Duty in ſuch Proportions as were agreed upon, and ſubſcribed to, at a general Veſtry Meeting ſoon after my coming there. The Names of the Townſhips are *Freehold*, *Shrewſbury*, and *Middletown*. I officiated alſo at *Allen*'s Town in upper *Freehold*, whilſt that Church was deſtitute of a Miniſter,

Miniſter, which was afterwards ſupplied by Mr *Michael Houdin*, a Convert from the Church of *Rome*, and a worthy Clergyman, now the *Society*'s Miſſionary. Theſe four Townſhips comprehend the whole County, although forty or fifty Miles in Length, and in ſome Parts of it conſiderably wide. I alſo did occaſional Duty at other Places, as will be farther mentioned.

THIS Miſſion of *Monmouth* County had been early recommended to the *Society*, but was not preſently eſtabliſhed. Dr *Humphreys*, in his *Hiſtorical Account*, makes mention, "that Colonel *Morris*, a Gen-"tleman of Character, and conſiderable "Intereſt in *New Jerſey*, (the ſame who "was afterwards Governor of the Pro-"vince) did in a Letter, in the Year 1703, "very earneſtly ſolicit Dr *Beveridge* (late "Biſhop of St *Aſaph*, a Member of the "Society) to ſend a Miſſionary to *Mon-"mouth* County in *Eaſt Jerſey*, where a "conſiderable Body of Church-People

" had formed themſelves into a gathered " Church, and had promiſed all the Help " their narrow Circumſtances could af- " ford their Miniſter. The Society were " not then able to ſupport a Miſſionary " there: but the Reverend Mr *Alexander* " *Innis* happening to be in thoſe Parts, " took the Care of that People upon him. " After a worthy Diſcharge of his Func- " tion he died*;" and by his laſt Will and Teſtament appointed two Acres of Land, lying in *Middletown*, to the Service of GOD, which is the Ground whereon the Church now ſtands. Since that Mr *William Leeds* became a Benefactor to the Church, by making over his Houſe and Plantation to the *Society*, for the Uſe and Habitation of a Miſſionary, to be by them appointed to preach the Goſpel to the Inhabitants of *Middletown* and *Shrewſbury*.

As to the Church-Buildings, I found them all much out of Condition; eſpecially the Church at *Middletown*, which was begun to be built but the Year before I came

* Chap. III. Page 56, 57.

came there, and had nothing done on the Inſide, not even a Floor laid. So that we had no Place for the preſent, to aſſemble in for divine Worſhip, only an old Houſe which had formerly been a Meeting Houſe.

I HAD now a great and very difficult Taſk of it to bring People to the Communion. They that were conformable to this ſacred Ordinance were a very ſmall Number. Many Perſons of fifty or ſixty Years of Age, and ſome older, had never addreſſed themſelves to it. In this caſe it appeared to me that their Will was leſs in Fault than their Judgment, which hung ſo much on the Side of Fear, that it overbalanced the Senſe of Duty. I took all poſſible Pains to ſatisfy their Scruples: gave them frequent Opportunities of the Communion, and by the Bleſſing of GOD, gained moſt of the ancient People, beſides many others, who gave due and devout Attendance to it ever after.

THAT I might lay a good Foundation in the Children, and build them up in ſound-

found Christian Principles, I begun to catechize: at first only asking the common Questions in the Church Catechism: but after a while I changed the Method with them, so as still to keep to the Words of the Catechism, but raised other Questions to the several Clauses and Matters contained therein, to try what they understood of it; and by this means led them further into the Sense and Meaning of every Part of it.

THE Number of my Catechumens began now to increase, and several of riper Years presented themselves with a seeming Earnestness to receive the Benefit of this Instruction. So I carried it further, and put them into *Lewis*'s Exposition, and appointed them a Day about once a Month, to come to the *Court*-House and say the Parts which I set them to get by Heart; and this Course I continued till some of them could recite it from End to End.

THERE were others willing and desirous to be put forward in the Way of godly Knowledge,

Knowledge, who had not ſo good Memories. To theſe I propounded two or three Queſtions at a Time, upon ſome Point of Doctrine, which they were to prepare themſelves to anſwer at the next Meeting; and to have the Scripture Proofs written down, to be then alſo produced. To this they applied themſelves with great Induſtry, and gave extraordinary Inſtances of their good Underſtanding as well as Diligence.

When the others had no more of *Lewis*'s Catechiſm to learn, I made them repeat the Thirty nine *Articles of Religion*, and then taught them to divide theſe into Queſtion and Anſwer; and they gave me in, monthly, the Texts they had collected in Proof of them.

In the Interim I was not unconcerned for the poor *Negroes*, who wanted enlightning more than any, and therefore ſpake to the Maſters and Miſtreſſes to be at the Pains to teach them the Catechiſm: And this was taken good Care of in ſome pious

Families,

Families, and I catechized them in the Church on certain *Sundays*, and ſometimes at Home: and after due Inſtruction, thoſe whom I had good Aſſurances of I received to Baptiſm, and ſuch as afterwards behaved well I admitted to the Communion.

SPEAKING here of the *Negroes*, I will mention the Caſe of one, in whom it pleaſed GOD to give an Example of his influencing Favour, under the Circumſtances of a condemned Criminal. This Man was Servant at a Place called *Croſwick*, to a *Quaker*, and had committed a Rape. He after his Apprehenſion, and alſo at his Trial, did ſeem to be a very hardened Wretch. According to the Strictneſs of the Laws a *Negro* is to be executed immediately after Sentence; but the Judges were pleaſed to be ſo far favourable, as to allow him the Space of a Fortnight to be prepared in for Death; which Chriſtian Indulgence gave me an Opportunity to perform thoſe Offices to him, which, by the Bleſſing of GOD, and with the Aſſiſt-

ance

ance of a neighbouring Clergyman, worked upon him by Degrees, and at length brought him to a true Repentance. For ſome time he held in a very obſtinate Temper, but when it begun that I could get any thing from him, I found he was not wholly ignorant in the Principles of Chriſtianity: And as he became more diſpoſed to Seriouſneſs, his Readineſs of Apprehenſion, and Aptneſs to Learn, made it eaſy to ſupply to him the further Knowledge of Religion; which if he had underſtood ſooner, might have prevented his coming to that untimely End. One Particular in my dealing with him I ſhall ſpeak of, as it may ſuggeſt an uſeful Hint to thoſe whoſe Office may call them upon a like Occaſion, and which Practice I can from other Experience recommend. I took out of the *Pſalms* ſuch Verſes as are proper to a penitent Sinner, which I made him repeat Verſe by Verſe after me, every now and then bidding him raiſe up his Mind and Thoughts to Heaven, and conſider that

that he was ſpeaking to Almighty GOD. By this means, putting the beſt Words of Devotion into his Mouth, the moſt pertinent to his Caſe; alſo holding up his Attention, and calling him to Awe and Reverence, the poor Criminal was drawn into a Sort of involuntary Confeſſion of his Guilt, and the Senſe of his Soul ſoon correſponded with what his Tongue uttered, and he felt in himſelf thoſe Affections which worked duly and properly, after they had been thus excited. Being throly inſtructed and grounded in the Chriſtian Faith, and there being no Room to doubt the Sincerity of his Repentance, three Days before his Execution I baptized him, and on that Day gave him the Communion.

IN the Year 1746, the Church at *Middleton*, which had ſtood uſeleſs, being, as I have mentioned, only the Shell of a Building, had now the Floor laid, and was otherwiſe made fit to have divine Worſhip performed in it. The Congregation

of

of this Church was but ſmall, and as the Service could not be oftener there than once a Month, it was morally impoſſible to increaſe the Number much, eſpecially as there was a weekly Meeting of the *Anabaptiſts* in that Town, ſo that it was the moſt I could propoſe to keep thoſe that were of the Church from being drawn away by the Diſſenters.

AFTER Neceſſity had been anſwered its Demand in the Fitting up one Church, Expediency came next to be conſulted for the Finiſhing another, *viz.* St *Peter*'s in the Townſhip of *Freehold*, which had been built many Years, but was never quite compleated. The Ground on which that Church ſtands, was the Gift of one Mr *Thomas Boet*, who had been a *Quaker*, but was brought over, with many others, from that Perſuaſion, by Mr *George Keith*, one of the *Society*'s firſt Miſſionaries, who himſelf had been one of that People, but became a very zealous Member, and diligent Servant of the Church, and was a

Perſon

Perſon well learned. After his return from Abroad, he had the Living of *Edburton* in *Suſſex*, and publiſhed his Journal of Miſſionary Travels.

THE Situation of St *Peter*'s Church at *Toponemes*, which is diſtant from any Town, is however convenient enough to the Congregation, and was reſorted to by many Families in *Middleſex* County, living within the ſeveral Diſtricts of *Cranbury*, *Macheponeck*, and *South* River; their Miſſionary, my Friend and Brother Mr *Skinner*, gladly remitting to me the Care of them, which he could not well attend by reaſon of a wide, and often dangerous Ferry over the *Rariton*, which divides *Middleſex* County. I was therefore willing to give them all poſſible Attendance, and did often viſit them and baptize their Children, and appointed certain Days to preach at thoſe Places, and there alſo catechized. At a Town called *Middletown-Point* I preached divers Times, the Place being remote, and few of the Settlers having any

way

way for Convenience of coming to Church.

THE Inhabitants of *Freehold* Townſhip were, at leaſt, half of them *Preſbyterians*. The Church-People and theſe, interſperſed among each other, had lived leſs in Charity and Brotherly Love, than as becometh Chriſtians. But they begun, on both Sides, to think leſs of the Things in which they differed in Opinion, than of thoſe in which they were agreed. And when Bickering and Diſputing were laid down, which was done at laſt with the full Conſent of both Parties, another Striſe aroſe from a better Spirit, in the way of Peace, *to provoke to Love and to good Works*, in which neither Side was leſs forward than the other.

THE Church of *England* Worſhip had, at *Shrewſbury*, been provided for by the Building of a Church, before there was any other in the County; but this Church was now too ſmall for the numerous Congregation. People of all Sorts

reſorted thither, and of the *Quakers*, which are a great Body in that Townſhip, there were ſeveral who made no Scruple of being preſent at Divine Service, and were not too preciſe to uncover their Heads in the Houſe of God.

I WENT ſometimes to a Place called *Manaſquan*, almoſt twenty Miles diſtant from my Habitation, where, and at *Shark* River, which is in that Neighbourhood, ſome Church Families were ſettled, who were glad of all Opportunities for the Exerciſe of Religion. I baptized at *Manaſquan* two *Negro* Brothers, both Servants to Mr *Samuel Oſbourn*, an eminent and very worthy Member of the Church, in whoſe Family they had been taught good Chriſtian Principles. The honeſt Men were ſo grateful, that each of them offered me a *Spaniſh* Dollar, in Acknowledgment, and would have thought themſelves more obliged, if I had not refuſed their Preſents.

From *Manaſquan*, for near twenty Miles further, the Country is all one Pine Foreſt. I travelled through this Deſart four Times, to a Place called *Barnagatt*; and from thence to *Manahankin*, almoſt ſixty Miles from my Home, and preached at Places as I went along, where no Foot of a Miniſter had ever come: only at *Manahankin*, one Mr *Neill* a Diſſenting Miniſter, who is now a Preſbyter of the Church of *England*, and the Society's Miſſionary at *Dover* County in *Pennſylvania*, then living at *Great Egg* Harbour, had made ſome charitable Viſits there in the Way of his Office.

In this Traverſe I had the firſt View of native Heatheniſm, and juſt as throughly ſuch as I have ever ſince beheld. The Inhabitants are but thinly ſcattered in that Region of wild Woods. Some among them are decent People, who had lived in better Places; but thoſe that were born and bred there, have neither Religion nor

Manners, and do not ſo much as know a Letter of a Book.

As *Quakeriſm* is the Name under which all thoſe in *America* ſhade themſelves, that have been brought up to none, but would be thought to be of ſome Religion; ſo theſe poor People call themſelves *Quakers*: but they have no Meetings, and many of them make no Diſtinction of Days, neither obſerving *Lord*'s Day, nor *Sabbath*; only ſome *New-England* Families were then lately ſettled there, who were called *Culvers*, and had a Form and Manner of their own, which they held too ſacred, (though perhaps, rather, it was too monſtrous) to be communicated, and did not admit others into their Aſſemblies. As for thoſe who had removed thither from other Parts of the Country, they ſeemed very ſenſible of the Unhappineſs of their Situation, living where they had no Opportunity for the Worſhip of God, nor for the Chriſtian Education of their Children. I would have taken this difficult

Journey

Journey oftener, finding that ſome Good might be done among them, but having too much Duty to attend in other Parts of my Miſſion, I could not do it.

As the People were deſirous of having a School-Maſter, and ſpoke of making up among them a Competency for one, I propoſed it to Mr. *Chriſtopher Roberts Reynolds* the Society's Schoolmaſter at *Shrewſbury*; and thoſe Parts being within that Townſhip, it was not inconſiſtent with his Appointment. He was willing to go and ſet up a School there, and accordingly went down, and taught a Year, employing his Diligence to good Effect. But his Employers living ſo far aſunder, that they could not ſend their Children to School, all to one Place, he was obliged to be often ſhifting, and to go from one Houſe to another; which was ſuch a Fatigue and Labour to him, being in Years and an infirm Man, that he was not able to continue it, and returned to *Shrewſbury*, his former Station.

IN my Journeyings through this Part of the Country, I had many Conferences and Diſputes with the People. Some of them were willing to ſee their Errors, and others were as obſtinate in defending theirs. And though ignorant Minds and prejudiced, cannot eaſily be made to apprehend the Nature and Neceſſity of the Chriſtian Ordinances; yet it pleaſed *God*, that I brought ſome to a true Senſe of them; and gaining a few to the Communion, baptized, beſides Children, ſeventeen grown Perſons, of which Number was one *Nicholas Wainwright*, an old Man upward of eighty, who rejoiced in the Benefit, and was thankful for that Bleſſing with which *God* had remembered him in his laſt Days.

I HAD now ſeen a great Change in the State of my Miſſion within the Space of three Years, through the Grace of *God*, rendering my Labours effectual to a good End; in particular, as to the Peace and Union

Union which the Church Members, after having been much at Variance among themſelves, were now returned to, and the ceaſing of Animoſities betwixt them and thoſe of other Societies; for theſe I account the moſt valuable Succeſſes that attended my Miniſtry. After this, the Churches continued to flouriſh, and in the latter End of the Year 1750, having then been above five Years in *America* upon this Miſſion, I wrote to the Venerable and Honourable *Society* a Letter, requeſting of them to grant me a Miſſion to the Coaſt of *Guiney*, that I might go to make a Trial with the Natives, and ſee what Hopes there would be of introducing among them the Chriſtian Religion. The Summer following, I received an Anſwer to that Letter, from the Rev. Dr *Bearcroft*, acquainting me, that the Society had concluded to ſupport me in the Deſign of that Voyage, and would appoint another Miſſionary in my ſtead for *Monmouth* County. And the next *September*, Mr *Samuel Cooke* of *Caius* College arrived with his proper

Credentials, and I delivered up my Charge to him.

HAVING took my Leave of the Congregations, I ſet out, the 13th of *November* 1751, for *New York*, from thence to go upon my Voyage to *Africa*, and at *Eliſabeth* Town waited on the Governor *Jonathan Belcher* Eſq; (who ſucceeded Colonel *Morris*) to pay my Reſpects to him before I left the Province.

November 24. I preached both in the Morning and Afternoon at the *Engliſh* Church in *New-York*, of which the Reverend Mr *Barclay* is the worthy Rector; and the next Day went on Board a Brigantine called the *Prince George*, *William Williams* Maſter, bound for the Coaſt of *Guiney*. The Owners, Mr *Joſeph Haines* and Mr *Ralph Hilton*, were ſo civil, that they would not take any Freightage for my Things. Captain *Williams* had a Negro Youth, whom he had brought from *Africa* for Education, a Grandſon of *Peter*,

ter, King of *Cape Monte*. He had had him baptized, and was now carrying him Home.

THE following Evening we fell down to the *Narrows*, the Strait ſo called, which has *Staten Iſland* on the one Side, and *Long Iſland* on the other. The next Morning we ſailed down the *Jerſey* Coaſt, and ſtretched out to Sea.

AFTER five and twenty Days, ſome Part of the Time very ſtormy Weather, as is uſual at that Seaſon, we made the Iſland of *Ferro*, one of the *Canaries*; and in purſuing our Voyage among thoſe Iſlands, it was obſerved, one Morning, that the Ship's Rigging had gathered a red Sand, which it poſed the Sailors to account for, not being within View of any Land. None of them had ever ſeen the like before, and it could only be conjectured, that the Wind muſt have brought it off from the *Pike* of *Teneriff*.

December

December 28. According to the Reckoning kept on Board, we paſſed the Tropick.

January 2, 1751-2. We eſpied the Coaſt of *Barbary*, and four Days after, made the *Cape de Verd* Iſlands, and the next Day we doubled the *Cape*.

January 8. Came within the Mouth of the River *Gambia*, and the Day following got up to *James* Fort, which is ſituated on a ſmall Iſland, about the Middle of the River.

January 13. Being *Sunday*, I officiated at the Fort, and ſtayed 'till the 26th, very kindly entertained there by the Governor, *James Skinner* Eſq; and on each Lord's Day read Prayers and preached; the Gentlemen and Soldiers of the Fort attending Divine Service, and joining in it with all Reverence and Decency.

January 26. After thanking Mr *Skinner* for his Civilities, I returned on board; and

and that Evening we weighed, but got not out to Sea 'till two Days after. Our Men began then to be taken ſick, and in that Week, the half of them were ſo ill, that they could not ſtand to the Ship's Work.

February 3. We made the Highlands of *Sierra Leone*, and the *Bonnana* Iſlands, and the next Day came to an Anchor at the *Bonnana's*, which are beautiful little Iſlands; but much infeſted with a Kind of poiſonous Creature, which I ſuppoſe to be the *Tarantula*. The Natives, for the Sake of a Flaſk of Rum, caught ſeveral of them to ſhew us, producing ſome alive, and alſo a Bag that they are bred in, very much like a Sheep's Bladder whilſt it is green; upon opening of this Bag, there iſſued forth eight or ten young ones, which were very briſk, and ran about nimbly.

The following Deſcription of this dangerous Inſect is from a Note entered in my Pocket-Book, which I took down while

while I was there. The Form of this *Tarantula* is moſt like a Spider. The Length of a full grown one is two Inches in the Body. The Back of it is a Shell, reſembling that of a Crab; which ſhelly Subſtance is half its Length, and is of an uneven Surface, and variegated. That Part of the Body which is next the Tail, is ſoft and full, downy, and of a light Colour, with a black Liſt down the Middle. It is furniſhed with ten Legs, the two foremoſt on each Side have five Joints, and the other Legs ſix, which bear a fine under down, and a long ſoft Hair, thin ſet. The extreme Joint of each Leg, with the next to it, are ſmooth, which cling gently to the Fingers as one touches them; their upper Sides are marked with one large black Spot. The Tail is in two parallel Lengths, which lie cloſe together; and in the ſhelly back, ſtanding forward, are inſerted two large Claws, armed with each a Sting, very ſharp, and crooked, ſhutting in like a Cat's Nails. The Natives give an Account of this Enemy, that it attacks unprovoked,

ſpringing

ſpringing out into the Paths as they go along; and they ſay, that Oil cures the Poiſon of it.

February 11. I left the *Prince George* at the *Bonnana's*, which was to remain there ſome Time, and to proceed no further than *Cape Monte*; and there being a *Rhode*-Iſland Veſſel in *Sierra Leone*, bound for the *Gold*-Coaſt, which I had ſpoke with in *Gambia*, but could not put myſelf and Things then on Board of, I took the Opportunity of a Long-boat, to go up in it, and on the 14th reached the Veſſel in the River *Sierra Leone*, called the *Weſtmorland*, *Joſeph Wilſon* Maſter.

February 16. Being *Sunday*, Captain *Wilſon* invited ſeveral Maſters of Veſſels, which were ſlaving off there, to come on Board of him, and ſome *Engliſh* Traders belonging to thoſe Parts, and I read Prayers and preached to them.

February 25. I went out in a ſmall Veſſel with one Captain *Crawford*, and up another

another River from the Sea, into a Part of the Country called the *Souſes*, to baptize ſome *Molatto* Children, by the Deſire and Requeſt of thoſe Traders, who had come from thence, and were going Home.

February 27. We came on Shore at a Town called *Quire*; and the next Day, walking to another Town called *Tuania*, I baptized there three *Malotto* Children. The *Souſes* are a mixt People of *Pagans* and *Mundingos*, which are a Sect of *Mahometans*. At *Quire* I obſerved an old *Mundingo* teaching ſome Children in the Street, who had their Leſſon written in *Arabick*, on a Board; and it was told me he did this out of Charity, and for *God*'s Sake, not for Fee or Reward. The Moſques which they have in thoſe Parts are built of Clay, in an hexangular Form; and are both neatly fabricated, and kept very clean. There is an earthen Bench that goes round, which is all the Seat that is in them, and the ſame on the Outſide as within. The Structure of ſome of theſe

Moſques

Moſques is different, and is barely a Roof ſupported by ſix wood Pillars, with a Piece of Ornament on the Top. According to the Cuſtom of the Mahometans, theſe People meet for Prayers five Times a Day, loud Proclamation being made to call them together, which is heard the firſt Time, in the Morning before Day-light. One of the *Engliſh* Traders ſaid to me, that the Example of their Devotion, did often impreſs good Thoughts upon his Mind. I went from *Quire* up into the Country, where my Office called me, to a Town called *Wonoopo*, and in the Way thither had a Bridge to paſs over, which was made with Bundles of Sticks laid upon croſs Stakes, very long and high, and withal ſo ſo narrow, that I could only go, in ſome Parts of it, upon Hands and Knees. This Town is ſaid to be three Miles in Circumference, but the Houſes do not ſtand cloſe. It is the Place of a *Mongo*, or King; the Monarch's Name was *Dandi*. He was reputed to be rich in Slaves, but commonly went in a very ordinary Garb; and of

him

him I received this unprincely Character, that he was almoſt always drunk, and often laid out in the Streets all Night.

March 1. Being *Sunday*, I read Prayers and preached at the Town of *Woncopo*, ſeveral *Engliſh* and *Scotch* Men, who were there ſettled, aſſembling for Divine Worſhip, and in that melancholy State of Exile from true Religion, gladly embracing this Opportunity of it; I alſo baptized a Child of one Mr. *Ord*, at whoſe Houſe I lodged; and upon taking my Leave, they made me the Offer of a Preſent of three Pieces of Gold, and an handſome Piece of Goods, and would ſcarce let me excuſe myſelf from the Acceptance of their Generoſity.

BEING returned to *Sierra Leone*, I found a Report come there, that three *French* Men of War were gone down the Coaſt, to attempt (as was ſuppoſed) a Settlement at *Anamaboa*; which, as appeared after, was true, but they met with a Repulſe from

ſome

ſome of our Ships which at that Time happened to be ſtationed there. Some Days before we ſailed, Captain *Ward* the Maſter of a *Briſtol* Man, being ſick, ſent his Mate for me to go and pray with him, which I did, and continued to viſit him till ſome Days after that he was carried on Shore, where he died.

March 12. We looked from *Sierra Leone*, and this Night blew a *Tornado*, when the Maſter of a *Whitehaven* Man, which lay in the River, being buſy upon ſeeing it coming on, and as they were caſting another Anchor, inadvertently ſtepping within the Coil of the Cable, was caught in it, and drawn againſt the Winlaſs, which unhappy Accident proved his Death.

May 13. Having now been two Months from *Sierra Leone*, and after touching at divers Places, we came this Evening into the Road at *Cape Coaſt* Caſtle, the principal *Engliſh* Settlement on the Coaſt of *Guiney*, the Governor whereof was *Thomas Melvine*

Esq; since deceased. On the *Sunday* following, I preached in the Chapel of the Castle, before the Governor and Officers. There was also present the chief Man of *Cape Coast* Town, *Cudjo* Caboshеer. I baptized at the same Time, one *White* Child, and one *Molatto*: And the next *Sunday* two more Children, both which were *Molattoes*.

The Town of *Cape Coast*, which by the Blacks is called *Igwa*, contains a great Number of Inhabitants. The Houses are built of Mortar, and the most of them two Stories high, but do not stand in much Regularity or Order. Having mentioned *Cudjo* as the chief Man of that Place, this is only as to his Wealth and Influence; for a younger Brother of his, *Amrah Coffi*, is the King, whom he recommended to the Election of the People, he himself declining it. *Cudjo*, who is very far in Years, is yet a very stout Man, and having been conversant with the *English* Tongue, both speaks it very well, and has a good Knowledge

ledge of many Things relating to the Government and other Affairs of *England*. He has a Son named *Frederick*, who ſome Years ago was brought to *London* with another young Man, Son of *John Courantee* Caboſheer of *Anamaboa*, and had both their Education under the Reverend Mr *Territ* of the *Temple*.

I PREACHED to the Blacks for the firſt Time, at *Cudjo*'s Houſe. I appointed to be there in the Morning, but when I came, was diſappointed of my Audience. The Matter was this, there had been a *Pallaver* (as they call it) that is, a Cauſe tried there; and the *Pinins*, or old Men, who are the Judges of the Town, had, according to Cuſtom, drank ſo freely of ſtrong Liquors; that when the Buſineſs was over, *Cudjo* ſent them Home to ſleep it off, and told them they might come in the Afternoon, and he would ſpeak to me to meet them. I had then a large Audience, who behaved very orderly. I preached to them on *the Nature and Attributes of God*; *his Providence*; *and of a*

Future State, having one to interpret to them. After coming to ſpeak upon the *Chriſtian Religion*, ſome of them made a Motion to go away, but I deſired their Patience a little longer, and they ſat till I had done.

A few Days after, I had ſome Converſation with *Cudjo*, who took Occaſion to remark the immoral Lives of many that profeſs Chriſtianity, but yet ſeemed to give Aſſent to the Truth of our Religion. And it being at his Houſe, where ſeveral of the Blacks were ſitting with him, he interpreted to them what I deſired him for their Inſtruction. I told him, my Deſign was to preach to the Natives every *Sunday*, and on other Days in the Week beſides. To this he objected, that on *Sunday* they were about their Buſineſs, and he thought I ſhould not get them to a Meeting any other Day but a *Tueſday*, that being a religious Day with them, on which they never go out a Fiſhing, which is their chief Employment. And it is wor-

thy to be noted, that this Cuſtom they keep ſo ſtrictly, that even the Neceſſity of Hunger, in the ſcarceſt Times, makes no Exception to their eſtabliſhed Rule in this Particular.

THE Caſtle, which formerly had a Chaplain, being now without one, I was permitted to officiate in the Place of Chaplain. By Favour of the Governor I had a convenient Chamber allowed me, was often invited to his Table, and he was in every Reſpect very kind and civil to me.

HAVING conſidered of the propereſt Method I could take for the Inſtruction of the Blacks, I judged it beſt, not to inſiſt much at firſt upon Points of Chriſtian Doctrine, but to ſtrike at their falſe Worſhip, and endeavour to convince them of their abſurd Notions, and expoſe the Folly of their Idolatrous aad Superſtitious Rites; that, if poſſible, I might diſengage their Minds from theſe, for the Reception and Entertainment of Divine Truths. But as the *Carteſians* ſay of *Nature*, that it

abhors a *Vacuum*, this certainly is true of the human *Mind*. There muſt be ſomething thrown in, while there is ſomething drawn out. The Lye cannot fully be diſproved till the Truth is told. In this Caſe then I was to preſent them with a general View of Chriſtianity, but to labour chiefly the Confutation of their Errors, and thence proceed to eſtabliſh the other. This Courſe, I think, I pretty nearly followed.

THE great Idol of the *Cape Coaſt* Blacks is a Rock behind the Caſtle, which juts into the Sea in the Angle of the Cape, from which the Place takes its Name. This Rock they call *Taberah*, a Name made infamous of old by the Impiety of the *Jews*. *

WHETHER the Chriſtian Obſervation of *Sunday* has determined the ſame Day to the Blacks for the Exerciſe of their Superſtition, I cannot ſay; but every *Sunday* they make an Offering to *Taberah* of *Can-*

kee,

* Numb. xi. 1, 3.

kee, which is their Bread, mixing it with Palm Oil. This is a ſtated Cuſtom, but the ſame is performed occaſionally at other Times. In ſpecial Caſes, as of ſome great Diſtreſs by Sickneſs, or want of Rain, and Apprehenſion of Famine, they ſacrifice a Sheep, or Goat; and when the Sea is tempeſtuous for ſeveral Days together, *that they can catch no Fiſh*, this they look upon as a Token of their Idol's Diſpleaſure. The Victim being killed, and cut in Pieces, ſome Part of it is thrown upon the Rock, which is interpreted to be eaten by *Taberah*, becauſe it is devoured, though by ſome great Birds that hover about there; and the other Parts of the Fleſh the People dreſs for their own eating, and then ſit round, and there feaſt upon it. At a ſmall Diſtance from this, is another Rock, but of no eminent Figure, which is *Taberah n'eiyeer*, that is, his Wife. But what Honours, or whether any are paid to this Lady, I am not able to give an Account.

THE Blacks, when they are a little chafed with Ridicule, for being ſo ſenſeleſs as to pay Worſhip to a Stone, pretend it is not the Rock, that they call *Taberah*, and make their Offerings to, but a Being, or *Fetiſs* which inhabits there, and which ſome of them tell that they have ſeen divers Times. But they conſtantly ſpeak of the Rock itſelf by that Name ſimply, never calling it *Taberah N'iffe*, or *N'adá'n*, to diſtinguiſh it as his Houſe. So jeſuitical is Idolatry among *Pagans* as well as Chriſtians! Nay further, thoſe Solemnities I have mentioned are ſometimes denied to mean any other than the Worſhip of *God*. And to give a Colour to this *Fineſſe*, they have a Legend, that once in ancient Time, a Fiſherman as he was exerciſed in his Calling, was ſwallowed up by the Sea; and after forty Days, being caſt up again, he came on Shore with this Meſſage from *God*, That the People were commanded to make *Taberah* the ſolemn Place of his Worſhip from that Time forward.

Here

Here it is eaſy to know that this Prophet's Name was *Jonah*.

It was my Intention to be as much at *Anamaboa* as *Cape Coaſt*, rather to make that the Place of my Abode, (the Diſtance of which is about four Leagues) and therefore, after having been here ſome Time, I ſent to *John Courantee*, to acquaint him, that being appointed by an Honourable *Society* in *England* to come to thoſe Parts for the Inſtruction of the Natives in good Principles of Religion, I only waited an Opportunity to offer myſelf for that Service to the People of his Town, and hoped that I might do this with his Permiſſion and Leave; but this Deſign did not meet with any Encouragement.

Cudjo ſpeaking to me of the Uſefulneſs of a School, and ſaying that the People would be glad to have their Children educated in ſome kind of Learning; I told him I would mention it, when I wrote to the Society; and if it was a Thing the Inhabitants deſired, they ſhould provide

a School-houſe, and I would take the Buſineſs upon myſelf, till there might be a Maſter, if the Society ſhould think proper to ſend one. The People then agreed to build a School-houſe, and were to ſet about it, as ſoon as they had made their *Cuſtom*. —That is, a great Ceremonial, or annual Jubilee, upon the firſt eating of new *Yams*; and is celebrated with Songs and Dances, with beating of Drums and firing Muſquets; the Diſplay of Banners; in ſhort, with all the pompous Shews they can exhibit, and all the Geſtures and Noiſe they can make.

AFTER this Parade was over, I expected the School-houſe would have been begun; but finding nothing done yet, and no Preparations made towards it, I hired a Room at my own Charge, and ſeveral of the young Blacks came to me; but Children growing weary of what is no longer a Novelty, and the Parents neglecting to keep them to it, and make them come duly, my Hopes were quickly

quickly at an End of doing any Good this Way.

As I now proceeded in a weekly Courſe of preaching, I wanted that my Hearers ſhould have queſtioned with me, propoſed their Doubts, and have raiſed Objections; which would have ſhewn ſome Deſire and Concern on their Part, to be eſtabliſhed in the Truth. At firſt I could not ſo much expect this, while the Matter of Doctrine was all new to them alike, and therefore one Point would not ſeem more exceptionable than another. But I really was diſſatisfied with their paſſive and eaſy Behaviour, as they never ſtarted any Argument at all; this ſeemed to ſhew, that they were the more reſolved againſt Perſuaſion and Conviction.

BUT amidſt the Darkneſs of Paganiſm which reigns in theſe Parts, the Natives have all ſome Notion of a *Deity*. And what *Ælian* ſays of ancient Heatheniſm in its rude Simplicity, Μηδεὶς βαρβάρων εἰς Ἀθεότητα ἐξήκοι, *i.e.* None of the Barbarians ever

ever fell into Atheiſm; is, I believe, univerſally true of the Blacks. I never ſpoke with one of them, who did not confeſs Belief in a ſupreme Being; yet their Idea of a *God* does not riſe above that of his being a Man, or like to a Man. Their Name for *God* is *Yancúmpong*, and by the ſame Name they call the Heavens, or the Sky.*

THE Blacks ſpeak much of Spirits appearing to them, and believe theſe are the Souls of deceaſed Perſons, but they have little or no Apprehenſion of a future State. For what ſome of them ſay in this, that the Spirits of good Men go to *God*, and thoſe of the Wicked are tortured by the Devil, I take it that they ſpeak, not from a natural Belief, or received Opinion, but becauſe they know ſo far as this, how to anſwer Chriſtians according to their Faith. They rather think, that the Soul, after Death,

* I had theſe Words given me by one who called them his Country Prayers: *Yancumpong, m'iphih meh, meh meh yeh bribee ummouh.* In literal *Engliſh* thus, *God* preſerve me, and grant I may do no Evil.

Death, keeps Haunt about the Body, and is latent in, or near its Repoſitory; and it muſt be grounded upon this Imagination, that they have a Cuſtom of ſetting Pots and Baſons, with other ſuch Furniture and Utenſils, at the Graves of their Kindred; there to ſtand and remain for the Uſes of the Dead, which are never known to be ſtole away, but when happening to be broke, or conſumed through Length of Time, they do not always remember to put new ones in their Places.

THAT which in ſome Books of Voyages is ſaid, of the *Negroes* in *Guiney* ſacrificing to the Devil, may have ſome Truth in it; but nothing of that, literally ſpeaking, is ever practiſed in any Part of the *Gold* Coaſt, as I could ever learn by any clear Information. The Blacks at *Cape Coaſt* are the very oppoſite to this, ſeeming rather to hold him at Defiance, which they ſhew by one Inſtance, if I have had a true Explanation of it; for at a certain Time of the Year, which is in *October*, when he is imagined

imagined to be got among them, they run with Stones and Fire-ſticks in a frantick Manner, and keep ſhouting and throwing till he is drove out, and they have delivered the Town from him.

THE *Negro* Stories of Apparitions may ſtand upon an equal Credibility with moſt other of ſuch kind of Relations. But what I am going to mention, and which I had from a worthy Gentleman, as it was told him by a Caboſheer of his Town, is remarkable enough to deſerve a Place here. The Caboſheer, walking one Day to a neighbouring *Kroom* or Town, along the Sea Sands, ſaw a Man before him coming forward in great Haſte, whom he was well acquainted with; and as he drew near, being ſtill intent upon his Speed, he called to him to ſtop a little; The other making Signs that he was in a Hurry, run paſt him, and continued his Pace. When he came to the Town, finding a Concourſe of People in the Market-place, he aſked the Reaſon of it; and was told, that ſuch a Man's

Head

Head had just then been taken off. He said, it could not be, for he had met him in the Way and spoke to him. But the Answer was made, that it was so, and if he questioned the Truth of it, he might see the Parts of him, and be convinced by his own Eyes.

The Discouragement I met with from *Anamaboa*, as to my Design of going to reside, did not hinder the coming there as a Stranger; *William Ansah*, the Son of *John Courantee*, desiring a Visit from me, I went to see him. His Father, who was then about eighty Years of Age, had been a noted Warrior, and kept all those Parts in Subjection to him by the Terror of his Sword. He maintained his Authority, and was still formidable to his Neighbours; though he had done with military Affairs, and was better employed in making Peace among his own People, who were every Day coming to him with their *Pallavers*. His Time for Business was before nine in the Morning, and the *Pinins* and Cabo-

sheers,

ſheers ſat with him at his Houſe to hear Litigants, and determine their Diſputes, which were ſometimes very long, and clamorous, agitated with much Geſticulation, and a great Air of Paſſion. When any Thing more than ordinary was to do, it was brought to an Hearing by three o'Clock, or four in the Morning. From nine, he ſat in a Bathing-tub, till about three in the Afternoon; having a Flaſk of Rum ſtanding by him, and ſmoaking Tobacco out of a long Pipe, the Head of which reſted upon the Ground. He admitted me to ſee him the ſame Evening I came there; and hearing me ſay, I had begun to teach a School at *Cape Coaſt*, the Caboſheer grew pleaſant, and repeated ſome of the Letters in the Alphabet, telling me that he had been a Scholar there.

AT this Houſe I met with a very civilized Man, who was a Domeſtick, and had been bred up under *John*, being left to him when he was a Child; the Perſon's

ſon's Name was *Coffi*. I had ſome Converſation with him upon the Matter of Religion. He was not entirely ignorant in Points of Chriſtianity. I endeavoured to inſtruct him further in it, which he took kindly; and was deſirous to be better grounded in the Knowledge of the Truth. He ſaid he believed in *Jeſus Chriſt*, and the Redemption he has wrought for us; and that he deſpiſed the Superſtitions of his Country. While I ſtaid there, one *Abang*, who was a Dweller in the Town, and a Man of ſome Figure, came purpoſely to diſcourſe with me; and ſeemed of a more ingenuous Mind, than I have generally found among the Blacks.

Annamaboa, as being the Principal of three Towns, which are ſituated near together, gives Name to the other two, which are otherwiſe called the *Fiſhing*-Town, and *Agár*. It is a Place of the ſame Conſequence to our *Guiney* Trade that *Cormantee* was formerly, which is a little further down, and belongs now to

the *Dutch*. But whether through Neglect, or for what Reaſon I know not, the Fort of *Annamaboa* had been let go to Ruin, but is lately rebuilt, in a much better Manner than it was at firſt. The *French*, thinking to avail themſelves of that Settlement, and to take Advantage of its defenceleſs State, had more than once attempted it, but were bravely driven off each Time, by ſome of His *Majeſty*'s Ships that were ſtationed on the Coaſt.

I HAD been much at a Loſs for a Linguiſt to interpret for me to the Natives, though Mr *Frederick Adoy* was as uſeful to me in the Performance and Supply of that Office as he could, for which he afterwards received a Preſent of ſome valuable Books from the *Society*. The Occaſion for an Interpreter requiring one that ſhould be hired to it, and thereby obliged to give a conſtant Attendance, I had partly agreed with a Man at *Annamaboa*, but he afterwards declined it.

AFTER

After my Return from thence, they that had frequented my Lecture, came again to hear me as uſual every *Tueſday*, at their King's Houſe, he having granted me the Uſe of it before. But my Audience was ſmall, and it did not increaſe. I purpoſed, ſometimes to try them with Queſtions, upon ſuch Points as I had handled before in ſet Diſcourſes. But either they were afraid to diſcover Ignorance, or they did not care to confeſs what they knew, and I could get very little out of them. Their King was not ſo reſerved. He ſeemed to be well ſatisfied in the Chriſtian Religion, ſo that I hoped he would have become a Convert to it, and made a public Renunciation of the *Pagan* Errors; which in ſome Part he did, by one Inſtance which I will mention.

As a great Part of their Superſtition conſiſts in the wearing *Fetiſhes*, being Pieces of Gold, ſingle Beads, little Shells, and the Teeth of ſome Animal, which are pur-

chaſed of their Conjurers at an exorbitant Rate, as good againſt Poiſons, Witchcraft, and other direful Accidents; this popular Deluſion was too much in the way, for any true Senſe of Religion to be implanted in them. The *Pinins* were as much poſſeſſed with it as the common People. But what I introduce this for, is the Atteſtation of the King, which he gave in the Preſence of ſeveral Perſons. He told me, he had been engaged once in a Battle, when a Friend of his was very courageous upon the Strength of a *Fetiſh*; by which he held himſelf to be Proof againſt Armour; and having been boaſting of it, had ſcarce done ſpeaking before there went a Muſquet Ball through him, in the very Part of his Breaſt on which his potent *Fetiſh* hung.

I HAD divers times ſpoke to one Man about theſe ſmall Wares, and endeavoured to convince him there was nothing in them. With much ado, I did at laſt perſuade him to part with thoſe he had, and

he gave them into my Hands, all, except one; I aſked him what was the ſpecial Value of that above the reſt? He ſaid, he had loſt one of his Children, and if he took off that *Fetiſh*, he ſhould loſe the other. But it was little more than a year after, that this Wretch attempted to kill his Child, upon ſome Perſon's Head with whom he had a Quarrel.

THIS monſtrous Practice, of killing upon another's Head, as they term it, is to ſerve a Revenge, when the malicious Purpoſe cannot otherwiſe be obtained. The Sacrifice is made of any indifferent Party; and by this the Blood-ſhedder ſubjects his Adverſary to a Proſecution, the ſame as if he had committed the Fact. I think I have heard of ſome, who have, from the ſame Motive, deſtroyed themſelves.

THE *Molattoes* not having yet put themſelves in my way, I have omitted thus far the making any mention of them. Theſe are a ſort of People betwixt a *Negro*

and a *White*, the ſame as we in *England* commonly call *Tawnies*. The Town of *Cape Coaſt* has a good number of them. As moſt of the Adult ones had been chriſtened, ſome by Chaplains of Men of War, and others of them by the Chaplain of the Garriſon, in former Years when there was one, it was natural enough to think, that theſe would readily have accepted of a Teacher, and been deſirous to have the Nature of their Baptiſm expounded to them; eſpecially, they having ſome Notion of a Privilege by it, and valuing themſelves upon their Chriſtian Name, accounting it an honourable Diſtinction. Inſtead of this, they avoided me, and I may truly ſay of them, that they are more heatheniſh than the *Negroes*. But that they ſhould have a more inviting Opportunity for Inſtruction, I propoſed to attend them at a Time and Place, by themſelves. And for ſix *Sundays* together, they formed a ſmall Congregation, and I diſcourſed them betwixt Times, as Occaſion preſented; and went to ſeveral of their Houſes, and there talked

talked to, and exhorted them. But my Beginning with those *Molattoes* made that Passage good in our *Saviour*'s Parable of the Sower; *Some Seeds fell upon stoney Places, where they had not much Earth; and forthwith they sprang up, because they had no deepness of Earth; and when the Sun was up they were scorched, and because they had not Root they withered away* *.

The *Pinins* being one Day with me at my Chamber, as I was saying something upon a Point of Religion, I observed some of them to laugh; which Behaviour of theirs I told them was not becoming, as I was speaking to them of a serious Matter. For this they made Apology, that it was their way of receiving any Knowledge, or Information of what is Good; and that, on the contrary, they hide their Faces, or cast down their Eyes, when they hear any thing which does not please them. And to say the Truth, they never but that once gave me any Cause to think them

* Matt. xiii. 5, 6.

uncivil. The People in general indeed were ſo well, that when the Town ſwarmed with their frantic Sports upon making *Cuſtom*, I could go peaceably through the Croud, and they did not moleſt me, nor make any Obſtruction to my Paſſage. But after that I had left off preaching to them, though it was they that broke it off by their Non-attendance, I met with ſome Rubs, which though not of much Account, and only from ſingle Perſons, yet being not uſual, and following ſoon after, I imputed to that Cauſe; which, if it was the ground of a Reſentment, ſhewed only their Perverſeneſs, in taking Offence at being denied the further Opportunity of what they neglected while they had it *.

As to the Nature and Temper of the Blacks, (though they are hot and choleric) it is very far from Savage: and I can ſay, there

* Plerumque hominibus nimiâ pertinaciâ atque arrogantiâ accidere ſoleat, uti eo recurrant, & id cupidiſſimè petant quod paulò ante contempſerint.

there are as few Murders, or Violences committed among them, as perhaps in any Nation, or Country in the World. This I ſpeak only of the *Gold* Coaſt Blacks, what others are I know not; but it is my Thought that a Traveller can go juſt as ſafe there, as in almoſt any foreign Part whatever.

THE Practice and Cuſtom of killing Slaves at the Death of a Caboſheer, is leſs uſed than formerly. It was done once at *Annamaboa*, whilſt I lived in thoſe Parts. A Man and a Woman had their Heads cut off, after dancing a Prelude to their own Tragedy. It is probable, another Age will aboliſh this Relick of Barbarity. The Governors and Chiefs of Forts interpoſing their Authority, might perhaps at once break it.

WHEN I made a ſecond Viſit at *Annamaboa*, the Building of the new Fort was then juſt begun, under the Direction of *John Apperley* Eſq; one of *His Majeſty*'s Engineers,

gineers, who is ſince deceaſed. I was there two *Sundays*, and performed on both Days the Service of the Church at *John Courantee*'s Houſe, where the Workmen Builders, who had come from *England*, made up a good Congregation. During my Stay there, I ſaw *Abang* and *Coffi*, the two Blacks whom I had ſpoke with the Time before, and was alſo reſorted to by two others; the one of them a Bricklayer, whoſe Name alſo was *Coffi*, and the other was a Gold-taker, his Name was *Quow*. He ſaid to me, I believe you are *Yangclumpong*'s Man, and I want you to ſet me right in my Religion, that I may go the Way that is according to Truth. This Occaſion, upon receiving a Letter, I was obliged to poſtpone, but very unwillingly, being ſent for to attend the Funeral of Captain *Stepney*, Commander of the St *Alban*'s Man of War, who departed this Life at *Cape Coaſt*, the 18th of *May*, 1753.

I had drawn up a ſhort Inſtruction for the Blacks, of which Mr *William Anſah* re-

received from me a Copy, in order that he might uſe it with any of his Town's People. And it muſt to his Commendation be ſaid, that he made a conſcientious Point of it, as well before as with this Help, to bring thoſe whom he could to the Knowledge of Chriſtianity.

And after ſome convenient Time I went down again to *Annamaboa*, but it was not my Luck to meet with *Quow*, nor ſome other Perſons whom I intended to have ſeen. Being there one *Sunday*, I read Prayers, and preached to an *Engliſh* Audience as before. I will here relate the manner of taking *Fetiſh*, as I ſaw it while I was there. This is the Black's Oath, whereof, though I am ſorry to ſay it, they have a more awful Senſe, than many Chriſtians have of ſwearing by ſolemn Appeal to Almighty God. So that even the Conſcience of a right and juſt Cauſe does not always fortify them, but as well in that Caſe they often come to it with Fear and Trembling. The *Cape Coaſt* Blacks are ſworn by the *Fetiſh* with giving them

Water

Water to drink out of a Thing made of Copper, the ordinary Uſe of which is about their Gold-duſt, in ſevering from it any ſpurious Mixture, and is called a *Blow-pan*. This Water is rendered ſacred and operative by the Caboſheer's String of *Agrih* Beads put into it, and the Quantity is about a large Tea-Cup full. They ſay before they drink it to this Effect: May the *Fetiſh* kill them by that Draught, if they take it in a falſe Matter; or, if to bind themſelves to Conditions, if they do not duly execute and perform the ſame. If one Party refuſe to take it, the Cauſe is declared againſt him, and the other has *Herou*, i. e. Chalk put into his Hand, in token of the Verdict being given for him. But when the oppoſite Parties in a Cauſe both drink, the *Pallaver* is ſuſpended for a Time, to wait the Operation of the *Bead* Water, or the Confeſſion of the guilty One; which Confeſſion has been known to be made with great Remorſe and Perturbation of Mind, the Perſon fancying that the *Fetiſh* has ſeized him. But when the *Pallaver* comes on again,

gain, and both Sides are peremptory, there is another Kind of *Fetiſh* to decide the Matter, which is immediately done. They call this *Adom*, and it is drinking Water by large Pots full, till one Party vomits, and which throws up firſt, is adjudged to have the Right of the Cauſe.

THAT which I ſaw at *Annamaboa*, was attended with ſome odd Solemnities: There were ſet three Veſſels covered over, containing ſome Things of their Superſtition; one of them, which was like an Hamper, appeared through the Sides of it to be full of Sheeps or Goats Skulls. The Parties ſtood near to drink the *Fetiſh* Water, a Man and a Woman. Then there came one with a Knife, and cut off firſt a Paring of the Nail of one of the Man's Fingers, which he put under the Covering of one of the Veſſels. Then he cut one of his Toe-nails; next cropt off a Lock of his Hair; and laſtly, he ſcraped his Tongue, conveying what he took off, ſeverally under the Cloth. When the Woman had been ordered in

the

the ſame manner, they having thus devoted themſelves, *toto corpore*, upon the Truth of what they were going to depoſe, the Man walked thrice round the *Apparatus* with a wooden Inſtrument which was put into his Hand, and then gave it to the Woman, who did the ſame, and they drank the Water, about a Pint each, which was the finiſhing Part.

FROM *Annamaboa* I proceeded to *Tantumquerry*, where is an *Engliſh* Fort, and preached there two *Sundays*. I alſo gave a Diſcourſe to the Blacks, but they did not receive it to my Satisfaction. My Interpreter at that Place was a *Molatto*, one *Henry Dutton*, who ſpoke *Engliſh* very well, and had been baptiſed in his Childhood. He could repeat the Creed, the Ten Commandments, and the Lord's Prayer; which I expounded to him. I was kindly entertained by Mr *Brew*, then Chief of the Fort; but there was no Proſpect of doing any thing with the Natives: Only I baptiſed one *Molatto* after proper Inſtruction, who had an excellent good Name and Reputa-

tion

tion in the Place. Some Leagues yet below there is a Town, called *Winneba*, which has an *Engliſh* Fort, commanded then by Mr *Bell*, who hath been ſince Governor of *Cape Coaſt* Caſtle.

At this Town of *Winneba* there lived an old *Fetiſh* Man, a moſt celebrated, and notorious Impoſtor. He was an Oracle to all the People in thoſe Parts, and gave Reſponſes out of an *Adytum*, or kind of Temple, built up like an Hayſtack, and covered with Thatch from Top to Bottom, having no Window, and only an obſcure Entrance into it. When, being conſulted upon any Occaſion, he entred in alone; preſently the Fabric was ſhaken, to the great Aſtoniſhment and Terror of the Byſtanders; but being extremely old, if he be ſtill alive, he cannot now exerciſe the Prop ſo ably as in Times paſt, and ſo his Houſe ſtands the firmer, if the Profits do not come in quite ſo great.

I had gone down to *Winneba* only for a Day or two, and being come back to *Tantumquerry*, it happened, that a young Child in the Fort about two Months old, was taken Sick; and there came a *Fetisſh* Woman to the Mother, and told her, that for ſome Reward ſhe would cauſe the Child to ſpeak what was the Matter with it. The good Woman was glad for her Infant's ſake, and perhaps ſomething curious withal to ſee a Wonder. So ſhe encouraged the Woman, and told her Huſband, who had a Mind to look into it, and obſerve how the Cheat was managed, and therefore promiſed largely, and bid high. The Conjureſs then began to beat upon the Floor with a Bundle of green Twigs, and after a good while, there was a Noiſe like little Birds, which ſhe made with her Mouth, but by no Motion of her Lips. This was to be thought to be the Child's Voice, which ſhe would have given the Interpretation of. But it not being ſatisfactory to ſome that were preſent, ſhe went on with her Rods ſome Minutes longer,

longer, and at laſt gave it over, not in the leaſt abaſhed, but ſaid, ſhe could not make it do, becauſe there were white Men in the Room.

I HAD been ſtrongly invited by my Friend Mr *Young*, the then Chief of *Accra*, to go and ſtay with him, till I might make a Trial with the Blacks of his Town, and ſee how they were diſpoſed to receive the Chriſtian Religion. But my Endeavours having already met with ſo much Defeat, I was too doubtful of the Succeſs, to embrace that Propoſal.

THE firſt *Negro* I baptiſed upon *African* Ground, was a Factor's Servant, who by having the Advantage of underſtanding *Engliſh* very well, and a good Capacity withal, made an extraordinary Progreſs in the Chriſtian Knowledge; which he gave Proof of before ſeveral Gentlemen at his Baptiſm, in whoſe Preſence I examined him upon many Points of Doctrine, be-

ſides the ſeveral Articles of the Creed. But I cannot commend his after Behaviour. He was indeed the beſt taught, of any of his Colour that I ever had, and he made the worſt uſe of his Inſtruction. Some time after, I baptiſed three others, one of whom was my hired Servant. Theſe were all the Adults that I chriſtened in the Year 1753, the ſecond Year of my being there.

I SHOULD before have mentioned, that I had propoſed it to the *Society* in my firſt Letter from the Coaſt, to know whether, if ſome of the young Blacks were ſent to *London*, they might be received in any of the *Charity Schools*. The *Society* being pleaſed to take this into Conſideration, did ſo well approve of the general Deſign of it, that they ſent me an Order for four, or to the Number of ſix *Negro* Boys, none of them exceeding ten Years of Age, which would be maintained and educated at their ſole Charge. Having received this Commiſſion, I acquainted *Cudjo* with it, who expreſſed great Satisfaction, and ſpoke hand-

handſomely and worthily of the Society's intended Bounty; alſo promiſing to find three proper Children to go by a *Committee*'s Ship, then almoſt ready to ſail. For the ſake of obliging the People of *Annamaboa*, I thought of making them equal in the Benefit, and ſo to have the other three there. But it could not be agreed among them about the Election of the Children, and this occaſioned a Delay, which loſt me the Opportunity of ſending the full Number. The three *Cape Coaſt* Boys, (one a Relation to *Cudjo*, and the other two Sons of Caboſheers) came ſafe to *England*, and were placed out to School at *Iſlington*, under the Care of one Mr *Hickman*, a very prudent and careful Maſter, with whom they have made a good Proficiency in their Learning, and are well trained up in Chriſtian Principles and Civility of Manners.

When the Blacks would not be held any longer to a Meeting, I had no Way to do

but to apply myſelf to *ſingle* Perſons. This private Teaching I inſiſted on, and followed with more Diligence now than before: I wiſh I could ſay, to more Effect. It did well in ſome Inſtances, but failed in a great many. They had no Principles to graft any thing upon. I could not find by what Handle I might take them. As to their Senſe of Vice, and of Virtue, they have only cold and unaffecting Notions of both. And though no People have more of the natural uſe of Hope and Fear, as to ſenſible Objects, Spiritual matters made no Impreſſion on them. The Chriſtian Religion they call *white Man's Faſhion*, and *white Men*, they ſay, *know beſt*, but *black Man follow black Man's Faſhion*; as much as to tell me, they would not be put out of their own Way. I had thoſe indeed, that I hoped would have come into my Way, and did promiſe very fair for it, but they took a ſudden Turn, and were irrecoverably loſt to the Expectations I had conceived of them; which were two Men of very

very *Chriſtian-like* Behaviour, and what had induced this Change, I cannot ſay.'

My not being acquainted with the Language, I had all along conſidered as a Diſadvantage, not to be compounded for at any Rate. For if I could have had an Interpreter, though otherwiſe ever ſo well qualified, (that is, as a common Linguiſt) yet there would have been this Failure, that it were impoſſible he ſhould know how to expreſs the Doctrines and Articles of the Chriſtian Religion by ſuitable Words, or, in lack of theſe, by Phraſes and Periphraſes equivalent, without being well inſtructed thereto; which to ground one competently in the uſe of, did require me, firſt to have ſome ſkill in the Tongue; ſo that I was not to neglect ſuch Means and Opportunity as I could have to learn it. It is, without Doubt, the readieſt Way of acquiring any Language, to try to converſe in it. But when Neceſſity does not

oblige that, and Perſons living in foreign Parts, can be at at all underſtood in their own Tongue, they will rather impoſe the Difficulty upon thoſe they ſpeak to, of apprehending their Meaning, than attempt to utter themſelves in a Dialect which they know but little of. The Language of the Coaſt is very various, each Nation having that which is peculiarly its own, though ſome of them be ſcarcely wider in their Bounds than one of our largeſt Pariſhes, only they are thicker peopled. The *Fantee* is the moſt extenſive in the Practice of it, of any of the Coaſt Tongues, which is the ſole Dialect of the *Cape Coaſt* Blacks, although independent as they are of the Government of *Fantyn*, and is occaſionally ſpoken, as far as betwixt *Cape Apollonia* to the River *Volta*, that is, about an hundred Leagues.

To thoſe who judge by Compariſon with what Hiſtory and Travellers repreſent

ſent of the Nature and Genius of the *Africans*, and of their Cuſtoms and Manners, it will naturally be imagined, that their Manner of verbal Communication muſt be a ſtrange kind of Jargon: and ſo indeed it ſeems upon the firſt Acquaintance with it. But there is nothing novel, which does not make ſome to wonder. The Trees, Herbs, Fruits and Flowers of a foreign Soil and Climate do this, to ſpeak alſo of the animal Productions, and are regarded with ſomething of Prejudice, till Uſe and Familiarity have reconciled us to them. My Method in learning what I know of the *Fantee*, was by taking Pen and Paper to it; firſt aſking the Names of Things, and then entring them down in Writing, which for the greater Certainty and Exactneſs, I demanded at different Times, and of ſeveral Perſons. But ſuch Teachers the Blacks are, that notwithſtanding all this Care uſed on my Part, I found ſome Time after upon Reviſal of my Papers, that I had collected

only an Heap of Falſities. For inſtead of giving a Word by itſelf, they would either join with it a Pronoun, or an Epithet, or elſe a Particle, or give the Plural Number for the Singular, and ſometimes join a Subſtantive and Verb together inſtead of ſpeaking the one ſingly by itſelf. There is that Impetuoſity in their Temper which makes them ſpeak their Words very quick. Beſides they utter themſelves in a kind of melted Voice, which makes their Pronunciation more indiſtinct; and what renders it yet more puzzling, they will ſpeak the ſame Word different Ways; as for Example, to ſignify a Tree, they ſay *Idweah*, and *Eduah*, and *Edweah*. The Matter is, they know they ſhould ſpeak ſomething like it, but having no Standard for the Propriety of the Language, the ſame Perſon ſhall pronounce the Word with theſe ſeveral Variations.

THIS is a Specimen of the Miſery of learning Languages without either the Help

of

of Books, or the Inſtruction of a proper Maſter.

I COULD never be informed of any one ever having entred into the Grounds of this Language, which is the rather to be admired at, as there have been, and are Gentlemen at the Coaſt now, of Education and Ingenuity; but they ſeem not to regard it any otherwiſe than as Currency of a bad Allay, which they do not hoard, nor refine, and only want it to paſs again. Yet moſt of the Words in it are very well compounded of Vowels and Conſonants, and I am ſure, much better framed for the eaſe of Delivery, and freedom of Elocution, than ſome of our *northern* Languages. The People value themſelves upon their ſpeaking, and ſome do not miſtake their Talent.

IN in the year 1755, I brought to Chriſtianity two Blacks, and the next, which

was

was the laſt Year of my Abode in thoſe Parts, baptiſed two more Perſons, one of which was a Black, and the other a *Mulatto*.

To conclude this Account, I ſupplied the Place of a Chaplain to the Caſtle, in reading Prayers and Preaching on *Sundays* during the whole Time I reſided there; the latter Part of which Time I had my whole Diet at the Governor's Table. I viſited frequently the Soldiers that lay ſick at their Hoſpital in the Town, and have adminiſtred to ſeveral of them the holy Sacrament, in particular to ſeven at one Time, none of whom had, I think, ever before received it. Alſo, beſides the Books which I was enabled, as well by the Honourable the Society for *promoting Chriſtian Knowledge*, as by that for *the Propagation of the Goſpel*, to diſtribute and give away, I lent them Books of my own to read, and admoniſhed them of their Duty, to live ſober and good Lives.

THE

THE *Gosport* Man of War being at the Coast in 1755, Captain *Edwards* was so kind, that because the Climate did not agree with my Health, he generously offered me a Passage to *England*. After this a Complaint that fell into my Eyes, and some Returns of Sickness, made me think I might dismiss myself now from this Station with greater Cause than before, and for very sufficient Reason.

THE *Hermetan* Winds setting in, as usual in the Month of *December*, which are *easterly* Winds, that blow for the Space of five or six Weeks together, and render this Season of the Year very unwholsom, a malignant Fever begun among the Soldiers, which caused a great Mortality, scarce any that was taken with it, recovered of it. These Breezes are attended with very thick Fogs, and besides their Effect upon human Bodies, in chilling, and obstructing

ſtructing Perſpiration, are ſo dry and parching, as to warp any Thing of Wood, ſo that the Ship-Decks will ſtart in their Planks, which are watered every Day. It ſeems as if at this Time the wind had brought Infection, for not above two Hours after the Breeze ſet in, two Parrots on Board one of the Ships in the Road, dropt ſuddenly from their Pearches dead. The Sickneſs at this Caſtle was preceeded by one of a like peſtilent Kind at the *Dutch* Caſtle of *Elmina*, three Leagues *Weſtward*, of which the General, Mr *Degater*, and his Lady whom he had brought from *Holland*, both died, and a great Number of Perſons both in the Garriſon, and of the Natives in the Town. The Rage of the Diſtemper was over there, when we were viſited. We had above twenty Perſons died in the Caſtle in leſs than ſix Weeks. The Governor Mr *Melvil* was carried off with it; and one Mr *Timewell* about a fortnight after, a very worthy Gentleman, who had ſucceeded to the Direction of Affairs in

that

that Poſt of Government, to act therein during the Vacancy.

HAVING wrote to the Honourable *Society* to acquaint them, that on Account of my Health I was under a Neceſſity of reſigning my Miſſion, and to return to *England*; on the ſeventeenth of *February* 1756. I ſet out on my Voyage in a *Committee*'s Ship bound to the *Weſt Indies*, and on the fifth of *April* we came to the Iſland of *Antigua*, and after a ſhort Stay there, proceeded to St *Chriſtopher*'s. I there preached two *Sundays*, and was very civilly treated at the Houſes of ſome Gentlemen of principal Note in that Iſland. My Lodging and Accommodations were kindly afforded me by Mr *John Watkin* a Merchant. And on the thirteenth Day of *June*, I arrived at *London* in Health and Safety. Bleſſed be the good Providence of Almighty GOD.

IT may not be ſuperfluous, or unſeaſonable to add to this Account, a Word

or

or two in Commendation of the Work for *the Propagation of the Goſpel*; particularly as it reſpects the Converſion of the *Negroes* in the Parts of *Guiney*, which I will briefly ſpeak of, as a Thing conducing to the Honour of *God* and our *Saviour*, and will ſpecify the Reaſons which appear to me to render it probable and hopeful that what has been attempted, with leſs Succeſs in the Inſtances above related, may with the Bleſſing and Grace of *God* be carried into better Effect, and prevail to the breaking the Power of Satan, and reſcuing theſe poor *Pagans* out of their Subjection to his Dominion and Tyranny. Whatever does in any Sort tend to the manifeſting *God*'s infinite Perfections, and exalting him in the Apprehenſion of his Creatures, is undoubtedly of ſo much Conſequence to his Honour, as it is productive of ſuch Effect. And ſure, the convincing Heathens, inſtructing them in the ſaving Knowledge of *God* and *Chriſt*, and informing them in the Ways of true Religion, muſt be of ſuch

ſuch Conſequence: The divine Honour being relative to, and connected with the Duty, Love, and Adoration of his Creatures, will be promoted together with them. The Pſalmiſt repreſents the material Creation as *declaring the Glory of God, and ſhewing his handy Work, one Day telling another, and one Night certifying another* * of the Wiſdom and Power of their *Maker*; proclaiming, without Language, his glorious Praiſes, by the Beauty that is in them, and by the Uſe and Benefit we enjoy by them. And as *God* is magnified by his *Works*, ſo he is much more by the Revelation of his *Word*. The greateſt Argument of divine Goodneſs, and that which moſt eminently diſplays the Honour of his Name, is the Salvation which he hath prepared for Mankind by *Jeſus Chriſt*. According to the Apoſtle, *In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him* †. This is ſo very great

* Pſalm xix. † 1 John iv. 9.

a Proof and Token of his Favour, that, (and eſpecially it being ordained for an univerſal Good) it ſhould not be kept as a Secret, but every Nation ought to publiſh it, and impart the glad Tidings thereof to thoſe that are yet unacquainted with this wonderful Diſpenſation. *The Dead praiſe not thee* *, ſays the Pſalmiſt, but the Name of God is glorified, wherever the Goſpel is preached in the Purity thereof; and the Eſtabliſhment of *Chriſt*'s Goſpel will, in fine, be the moſt perfect Manifeſtation of the Glory of *God* that is poſſible, where the majeſtatic Preſence itſelf does not ſhine. And though we cannot hope for the general Converſion to happen within our Times, yet every Succeſs in the Propagation of the Goſpel, is a Degree towards it. This is one Petition in the Lord's Prayer, *that the Kingdom of God may come*, to wit, his Kingdom of Grace; that it may be conſummated by the Acceſſion of all Nations and People to it. This therefore we devoutly pray,

* Pſalm cxv. 17.

pray, and the ſame in theſe Words of our excellent Liturgy, *that he would make his Ways known unto Men, his ſaving Health unto all Nations.* And why ſhould we be leſs zealous for promoting it when we may, (and as the Opportunity, if we had it not, would be ſo much deſired) by ſtrengthning the Hands of the two Venerable *Societies*, That *for the Propagation of the Goſpel*, and the other, *for the Promotion of Chriſtian Knowledge*; theſe *Societies* being, under *God*, as it were Truſtees and Managers for the Converſion of the Heathen.

THE Grounds and Reaſons which appear to me to render it probable and hopeful, that the Blacks of the Coaſt of *Guiney* may be brought over to the Chriſtian Faith, (ſpeaking here of thoſe within the Parts where I have been converſant) are theſe; I conſider them as being a more civilized People than the Nations in general, and as far as they are

removed from Barbarity and Savageneſs, they are certainly more capable, and the fitter to be dealt with in the Way of Chriſtian Inſtruction. Their Averſion to Chriſtianity may be yet the eaſier to be conquered, as it ſubſiſts by the mere Force of Heathen Education without any aggravating by Circumſtances, as of ill Uſage from the *Engliſh*, which is by no Means the Caſe; they are ſenſible of the good Treatment they have from our People: this at leaſt obviates one great Cauſe of Prejudice that would lie in the Way to their Converſion, if it be not really a Circumſtance in Favour of it. As to the want of proper Language, which is a great diſadvantage in propagating Religion, Fact and Experience prove, that this has not hindered, but that many Converts have been made in foreign Countries, notwithſtanding the Difficulty in this Reſpect. There is ſome Light to be imparted by

very

very imperfect Hints, and ſtill more by Interpretation. Beſides, Practice and Experience do open new Avenues for Inſtruction. A Teacher improves in his Manner and Method, and ſhapes them better to the Underſtanding of thoſe who are under his Miniſtry. And it is piouſly to be believed, that *God* will favour the Means, and aſſiſt the Labours that are exerted for this End, eſpecially when purſued with a perſevering Intention; and our bleſſed *Saviour* hath promiſed to be with the Meſſengers of his Goſpel *unto the End of the World**. So that apparent Diſcouragements ſhould never keep back any one that would be willing to enter into this Service. Heathen Superſtition will always make a Stand wherever it is attacked, but ſhould not be thought to be Invincible. It has been found otherwiſe even in late Times, and it muſt always

* Matt. xxviii. 20.

ways be poſſible to diſlodge it. For it is a natural Deſire of all Men to know the Truth, and be concluded by it, if they who already know, do not wilfully ſhut their Eyes againſt it, when it teſtifies of their Ways, that they are Evil. There is evidently a Propenſity in human Nature to ſomething of Religion; ſince there is no Nation in the World without ſome: And therefore rational Minds cannot be abſolutely ſet againſt the beſt and moſt excellent, and that which indeed only is true Religion. Prejudices of Education do frequently change into very different Principles from thoſe they were fixed in, and are given up ſometimes for Opinions, which have only ſpecious, or hardly ſo good Arguments to ſupport them. It ſhould not therefore, ſeem impoſſible to bring a People to forſake the moſt abject Ways of Worſhip, and the abſurdeſt Notions and Practices. The *Blacks* are obſtinate

ſtinate in their Way, it is granted; but a Workman that grudges not his Pains, would chooſe to have in his Hands a Subject that is hard, rather than one ſo very ſoft, as will not ſtand in the Frame he would bring it to, nor hold the Impreſſion he is to make upon it. Beſides, neither are the *Negroes* unconſcious of the Folly and Vanity of their own Way of Religion. Their Adherence to it is in ſome Sort involuntary: it rather ſticks to them, than they to it. I may ſay, it is like a Deformity which a Perſon has been born with, which though he does not ſtrive to hide, yet he is apt to be aſhamed, whenever he ſees a Note, or hears a Comment made upon it. This I have always obſerved, that they were leſs angry than abaſhed, when their Reaſon was appealed to, and their ſuperſtitious Obſervances and falſe Maxims were ſet in Judgment before them. And it cannot be thought that

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these People are invincibly determined against Conviction, when it is evident they almoſt have it in themſelves. Attempts of this Nature have failed in their Beginning, which have afterwards produced great and noble Fruits. The *Indian* Miſſion in *North America*, which was begun about the Year 1704, did not ſucceed at firſt, as may be ſeen in Dr *Humphreys*'s *Hiſtorical Account* *; which Miſſion has ſince flouriſhed, and many of thoſe Heathens have been added to the *Lord*. It happened in like Manner on the firſt Preaching of the Goſpel by *Anſgarius* to the *Swedes* and *Goths*, about the Year 830, who at firſt had little or no Succeſs, but in his ſecond Journey ſome Years after, was better received: though Chriſtianity did not become the general Religion of *Sweden* till about an hundred Years after †.

* Chap. XI. UPON

† Account of *Sweden*, Chap. XVII.

UPON the Whole, it is my humble Opinion, that the *Gold Coaſt Negroes* may be brought to receive the Chriſtian Religion; and whatever the Effect or Succeſs may be (as that is in the Hand of *God*) yet the Deſign of their Converſion will be worthily intended, and the Endeavours uſed for it well employed to ſo truly excellent an End.

FINIS.

ERRATA.

Page 15, *for* Mr Thomas Boet, *read* Mr Thomas Boel.
Page 19, *for* Manahankin, *read* Manahawkin.
Page 21, *for* too much, *read* ſo much.
Page 30, *for* Tuania, *read* Mania.
Page 32, line 1, *read* him I received.
Page 33, *for* looked, *read* looſed.
In the ſame Page, *for* Melvine, *read* Melvil.
Page 40, *for* Fetiſa, *read* Fetiſh.
Page 44, *for* Prayers, *read* Prayer.
In the ſame Page, *for* Miphih, *read* Miſhih.